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WOODSTOCK LETTERS.

VOL. VIII, No. 2.

A SHORT BIOGRAPHICAL SKETCH OF JAMES OLIVER VAN DE VELDE, S. J.

The following sketch of Father Van de Velde, afterwards Bishop Van de Velde of Natchez, is not a complete history of his life; it contains little else than some principal facts of his career in our Society. He had more than ordinary qualities, and it may be said that he left something of his impress on the province of Missouri, which is still traceable, as in a still more distinct manner is that of Father Kenny. On this account, it is believed that some notice of Father Van de Velde's labors as a follower of St. Ignatius, may, perhaps, prove both interesting and useful at this time.

James Oliver Van de Velde was born near Teremonde, Flanders, April 3rd 1795. His childhood was spent with an aunt at St. Amand. In 1810, when fifteen years old, he was sent to a boarding school near Ghent, where he distinguished himself in his classes, showing much aptitude, especially for languages. In 1813 he taught French for a time at Puers; and in the autumn of that year he entered the Seminary of Mechlin. By the treaty of Vienna, in 1815, Belgium and Holland were united under William I of Holland, an arrangement by which Belgium was placed under a Protestant sovereign; and this so stung young Van de Velde that he thought of going to England or to Italy.

He began the study of both the English and the Italian languages, being undetermined in mind as to whether he should seek a home in London or in Rome; but the providence of God disposed his future course for him.

In 1816 Rev. Charles Nerinckx, the illustrious Belgian missionary who had gone to Kentucky in 1805, arrived in Belgium on his way to Rome, whither he was going to offer the rule of his new society, the Sisters of Loretto, to Pius VII for examination, and approval, if deemed worthy of it. Before going on to Rome, Father Nerinckx published a pamphlet in Belgium, which gave an edifying and impressive account of his missions, and the prospects of religion in the United States, but especially in the diocese of Bardstown then governed by Bishop Flaget. The reading of this pamphlet caused a number of young men, and among them Mr. Van de Velde, to conceive the thought of accompanying Father Nerinckx to America on his return, the following year. Accordingly when Father Nerinckx, May 8th, 1817, went on board the brig Mars, Captain Hall, at Amsterdam, bound for America, he found that he was to have, among other companions on the journey, James Oliver Van de Velde, Rev. P. De Vos, Messrs. Timmermans, Verhægan, De Smet, and de Meyer. Of this list, Mr. Timmermans, afterwards Father Timmermans, Brother Peter De Meyer, and Mr. Van de Velde, subsequently belonged to the vice province of Missouri; but Rev. P. De Vos, Messrs. Verhægen and De Smet were not the three persons of those names who were afterwards distinguished members of the Missouri province.

The party reached Baltimore July 29th 1817, where they passed several days at the Sulpitian Seminary over which Rev. Mr. Marèchal, afterwards Archbishop, was Superior; and on July 31st they reached Georgetown College. Brother De Meyer was received as a novice on August 5th. Mr. Timmermans became a Scholastic novice on Aug. 18th, and Mr. Van de Velde on Aug. 23rd. Mr. Van de Velde

had not left Belgium with the intention of becoming a Jesuit; he took the resolution to enter the Society on sea, after narrowly escaping a serious accident; and in this choice he was commended and encouraged by the saintly Father Nerinckx. Rev. Charles Neale was then provincial of Maryland, and the novitiate was at Georgetown College, but it was removed to White-Marsh two years later.

Young Van de Velde was an apt novice, and after a few months of training he was found to be capable of rendering great service as a teacher in the college. He had already begun the study of English some two years before leaving Belgium; under his able instructors at Georgetown College, and helped by the well selected library, he made rapid progress. Few scholars, even among those whose vernacular tongue was English, ever acquired a more thorough mastery of the language, or could speak and write it with more purity and propriety, than he could when he was raised to priesthood, which took place Sept. 25th 1827. He was ordained at Baltimore, by Archbishop Marèchal. From that time till 1829 he taught at Georgetown College, saying Mass at the Visitation Academy and giving weekly instructions to the pupils. In 1829 the mission at Rockville and Rock-creek, Montgomery County, was assigned to him, and he continued to perform this pastoral duty till 1831.

Here we should state that in 1823 Rt, Rev. Dr. Du Bourg, Bishop of Upper * and Lower Louisiana applied to the provincial of Maryland for a community of the Society to accept a house from him near St. Louis, with a view to evangelizing the Indian tribes still lingering in Missouri. It was in compliance with this request made by Bishop Du Bourg, that Father Charles Van Quickenborne and his companions, twelve in all, left White-Marsh for St. Louis on April 11th 1823, reaching St. Louis at 1 o'clock P. M. on Saturday May 31st 1823. After this colony was established in Missouri, it remained subject to the provincial of

* All the territory west of the Mississippi river was then called Louisiana: the present State of Missouri was then comprised in "Upper Louisiana."

Maryland, till the year 1831; and Father Dzierozinski was sent from Maryland on a visitation of the Missouri mission in 1827. When Father Kenny was sent by Very Rev. Fr. General as visitor to the United States in 1831, the mission of Missouri was separated from the province of Maryland, and it was henceforth governed by its own local superior who was made immediately subject to the General. When it had been determined that this separation should take place, owing to the great want of members in Missouri where as yet no Scholastic novice had been received, Fr. Kenny decided to send Father Van de Velde, Father Van Lommel, and Mr. Van Sweevelt to the mission of Missouri, there to remain permanently. A college had already been opened in St. Louis as long ago as 1829, and the number of students at the end of the third year was large, many among them being advanced in their studies. It was partly owing to the want of teachers for the higher classes that Father Van de Velde was sent to St. Louis in 1831.

It was arranged for Father Van de Velde, Father Van Lommel, and Mr. Van Sweevelt to leave Georgetown for St. Louis about the 1st of September 1831; but their departure was delayed owing to a fever contracted by Father Van de Velde during a visit to St. Mary's and Charles Counties. Father Van Lommel and Mr. Van Sweevelt started on September 15th, but when they reached Cumberland, Father Van Lommel was attacked with a fever and they were detained there two weeks. Father Van de Velde did not start till Oct. 4th, when he had the pleasure of accompanying Father Kenny, and Father Mc Sherry who went on a visit to Missouri at that time. They reached St. Louis on Monday October 24th 1831, after an interesting and pleasant trip. Father Kenny remained more than a year in Missouri; he found all to be well disposed, and that every thing favored the constituting of Missouri into a distinct mission, under its own local government.

Father Van de Velde was appointed professor of Rhet-

oric and Mathematics, immediately after his arrival; and when the college was organized under its new charter, at the beginning of the year 1833, to his other duties were added those of vice president. He continued to hold these offices, with the duties of procurator joined to them, after his solemn profession in 1837 till the year 1840, when he was appointed president of the St. Louis University. His elevation to this office inaugurated a new era in the history of the college, and, we may say, indeed, of the entire Missouri mission.

One of the first works undertaken by Father Van de Velde, after his entrance into office as president, was the church of St. Francis Xavier adjoining the college; it was finally dedicated on Palm Sunday 1843, and it was, for that period, an imposing and costly structure. For many succeeding years the Catholic who was even but a casual visitor to St. Louis, could scarcely fail to be impressed with the fact, that St. Louis University along with St. Francis Xavier's Church, was practically the centre of Catholicity for all that district of the Mississippi valley of which St. Louis was the commercial metropolis.

As the natural complement of this work, parochial schools were next established; the Sisters of Charity were invited to take charge of a free school, and to conduct along with it an academy in which the higher accomplishments for young ladies would be taught—an invitation which the zealous Sisters accepted. Father George Carrell, the late bishop of Covington, was the first that was made pastor of St. Xavier's church; and the school building for the girls of the parish was erected under his supervision, the Sisters taking possession of it, and opening school on Sept. 4th 1843, with one hundred seventy-five pupils. The Sisters had arrived on Low Sunday, and they kept a school for a few months on Washington Av., near Seventh Street. The school for boys was begun in the basement of the new church, on March 25th 1843 with two hundred and seven-

ty-five pupils; this same school opened in the following September with three hundred and fifty boys taught by four Scholastics. In January 1844, there were four hundred and twenty in the school for boys, and two hundred and twenty in that for girls. The property was given in trust for the girls' school by Mrs. Ann Hunt. On July 4th 1843, Rev. Doctor Martin J. Spalding of Louisville, Ky., afterwards Archbishop of Baltimore, gave an eloquent lecture in St. Francis Xavier's Church, St. Louis, to a large audience, for the benefit of these new schools.

When Father Van de Velde became president of the St. Louis University, he gave a new impulse to the studies and the classes in the college, elevating them to a higher grade. He accomplished this improvement, especially by the pains he took to train up and form his young teachers. He insisted that in order for them to be successful as professors, it was necessary that they should acquire proficiency in the English language and in its best literature. He stimulated a laudable ambition in talented young men to make pulpit orators of themselves, and to acquire facility in writing the English language with force and elegance, convincing them that no degree of superior learning could be made by them any means of important good for the people of this country, unless they became well trained in the idioms of the language, the words and phrases that reach the hearts of the people, and, therefore, unless they learned their national history, their allusions, their models of literature, their ideal of style and taste. He himself trained those young men in elocution and in the art of composition, also selecting for them models on which to form their style. Our province owes much to the prudent and well directed zeal of Father Van de Velde in this matter, his efforts leading to the formation of many useful and eminently successful members; among whom one that is now dead may be named, the well known Father Smarius; than whom, few abler orators ever occupied the Catholic pulpit

in the United States. Father Van de Velde's enlightened and eminently practical zeal sought to convert every available natural good into means of supernatural gain. He was a man of prayer, and he had a peculiarly strong faith, always counting on the help of God in whatever he undertook; and his success, he, in all cases, ascribed to our Lord's special favor.

On September 17th, 1843, Father Van de Velde was elevated to the office of vice provincial, and he held this position in the vice province of Missouri till June 3d, 1848. The Rev. George Carrell succeeded him as president of the St. Louis University. In the office of vice provincial, Father Van de Velde had a still wider field for the exercise of his administrative ability and forecast. As the number of novices did not then equal the want of members for the works and missions of the vice province, one of his first important undertakings was to build a more commodious house for the novitiate. The novices still occupied the little cabins which were the home of the original twelve founders who came in 1823. To the cabin containing but one room, which was on the farm given to them by Bishop du Bourg, they had added other little cabins, raising them all to two stories in height; nevertheless, at the time now spoken of they were in rude contrast with the poorest institutions around St. Louis. As the vice province had then no resources at all, beyond the small annuities contributed by its two colleges, the St. Louis University and St. Xavier College in Cincinnati, which had been taken in 1840, and by a few poor residences, it was judged expedient that our lay brothers, should, under the circumstances, mainly do the work of erecting a new house for the novices. It was also decided that the new house should be of stone; and a quarry furnishing suitable materials was found on the banks of the Missouri River, at a point seven miles below the novitiate. A number of the brothers would go to the quarry every Monday and return home on the following Saturday

afternoon. This work was begun in 1844; but the house was not ready for occupancy till 1849.

At the time of Father Van de Velde's appointment to the provincialship there was in St. Louis a numerous body of Catholic Germans whose religious wants were not suitably provided for. They enlisted the zeal and charity of Father Van de Velde, who took necessary steps to have a church built for them at the N. E. corner of 11th and Biddle Streets, on a lot given for the purpose by Mrs. Biddle. The corner stone of St. Joseph's Church was laid by Bishop Peter Richard Kenrick, April 14th, 1845, in the presence of a great multitude of Catholic Germans; and by order of the Bishop, the church was made succursal to that of St. Francis Xavier. St. Joseph's Church soon drew around it one of the largest and most prosperous congregations in the city, numbering some seven or eight thousand souls, and having a regular attendance in its parochial schools of one thousand children.

The Indian missions also were objects of the energetic and comprehensive zeal of Father Van de Velde. It was during his provincialship that the prosperous and important Osage Mission was established, in what is now South Eastern Kansas. In the spring of 1847, Father John Schoenmakers and Father John Bax were sent to found a permanent establishment at that place, for christianizing and civilizing the Osage tribe. They were accompanied by three lay brothers, Francis De Bruyn, John Sheehan, and Thomas Coghlan; and when all arrangements were completed for beginning schools, a colony of Loretto Sisters from Kentucky accepted an invitation to share with the Fathers in the task of educating savage children, in this district then so far away from the confines of civilization.

During the year 1847, steps were also taken to transfer the Pottowattomy tribe from Sugar Creek, a small branch of the Osage River, where the Indians were too near the Missouri border, and were thus exposed to injury by contact

with the whites. They were removed to a more advantageous reservation set aside for them by the government, in the "Kaw valley," or at the St. Mary's Mission, about twenty five miles west of Topeka, the present capital of Kansas. But through an error of the guides, the Indians and missionaries went to the wrong place; and they did not finally reach their own lands till September 1848. It was during Father Van de Velde's term of office that many of the Indian missions in the Rocky Mountains were established; the particulars of which, however, cannot be detailed here.

In the autumn of 1842, when Father Van de Velde was president of the St. Louis University, the Medical department began a full course of lectures in that faculty's new building on Washington Avenue, immediately adjoining the western limit of our property. Dr. Moses L. Linton, who subsequently became conspicuous in St. Louis, was one of the first professors. Dr. Linton was thenceforth visiting physician of the University, and he also remained a member of the Medical Faculty for thirty years, or till his death, which occured at the beginning of June 1872. In the year 1843, the Law department of the St. Louis University began its first session. In consequence of the "Know Nothing" troubles of 1854 and 1855, the medical faculty applied to be placed under its own separate charter; and, despite the opposition made to this project by Dr. Linton, it obtained from the legislature of the State a distinct and independent charter in 1858. The Law School met with only limited success, and the organization soon dissolved.

(*To be continued.*)

JOURNAL OF MISSIONS IN KENTUCKY.

St. John's, Hardin Co., Ky.,
August 25th, 1878.

On Thursday night, the 22nd of Aug., Frs. Hillman and Bronsgeest left for Kentucky, where they were to labor for nearly three months, in the diocese of Louisville.

The first mission was given to the parish of St. John, Hardin Co. The pastor of this congregation, the Rev. H. Mertens, is chaplain of the Loretto Sisters in Bethlehem Academy, and resides in the priest's house near the convent. Here the Frs. were very kindly received. To compensate the Sisters for their trouble, Father Bronsgeest gave a Triduum to nine invalid Sisters who had been unable to go to the mother house for their annual retreat. We observed the following order of exercises in this and in all the subsequent country missions:—9 A. M. Mass and sermon; 11, instruction; 1.30 P. M. Stations or instruction; 3, beads, sermon, Benediction.

The mission at St. John's was very well attended. People came from a great distance; and although chills and fever were very prevalent in this section, even the sick could not be kept home. Every day a number of them were seen stretched on the grass, on the shady side of the church-yard.

At three o'clock the crowds were so great that the church could not contain them; and as the weather was pleasant, we determined to hold the exercises in the open air. The preparations were decidedly rustic. A pulpit was improvised by taking a wagon bed off its truck and placing it on logs. The people gathered around in a semicircle. Most of the women were seated on benches taken from the church, the sick found seats in wagons and on logs. All seemed to be comfortable, but the causes of distraction

were many; for whilst the missionary was lecturing, the wagon-horses, molested by the flies, shook the chains of their harness, the mares were neighing for their foals, the dogs were hunting for chicken bones and the remains of the dinners, or a drove of young pigs came on the premises, grunting and snuffing in search of acorns and grass. However, all things considered, the shady cover was preferable to the intensely close atmosphere of the little church, resounding with the crying of restless babies.

Next in order came three stations of Fr. Fahrenbach; Big Clifty, Bear Creek and Nolin. The Pastor resides at Bear Creek; consequently we had to put up at a farmer's house. Mr Fowler, our kind host, lives about a mile from the church, to which he took us every morning in his farm wagon, and brought us back at night. The surrounding farmers, each one in turn, supplied us with food in regular picnic style. Old Uncle Harry, a Catholic negro, spread our meals on a board that served as a table and waited on us with peculiar solicitude and attention. Whilst conversing with this truly good man, we discovered that doubts were entertained concerning the baptism of his mother. On enquiring from the former master, Mr. Higdon, we found that these doubts were not without foundation. To settle the matter the old lady was baptized conditionally, at the age of 103. One day as Fr. Bronsgeest returned from the neighboring school, where he had instructed Protestants, he noticed a squad of men engaged in very earnest conversation. On walking up to them, one remarked: "Father, here is a man who boasts that he does not believe there is a God." "Where is he?" "Here—the school teacher," they replied. "Is that so? do you not believe that there is a God?" "Well, no," said he in a very insulting tone, "I am not satisfied that there is one." The priest stooped, and having plucked a blade of grass,—"Well now dear friend" he said, "who made this blade of grass?" "Ah," said the school teacher, "I am not so well educated as you are, I do

not want to argue with you."—"I see" replied the missionary, "that although you have come regularly to the mission exercises, you have not derived much profit from the sermons. But learn to-day this lesson:—never talk about a thing which you do not understand." Saying this, he went on, leaving the proud boaster, greatly humbled, to the ridicule of the bystanders.

On Friday, Sept. 6th, Mr. Mattingly conveyed us in a spring wagon to Bear Creek Church, situated about one mile distant from the Grayson Springs. These Springs, eight in number, within an area of about half an acre, possess medicinal properties, and many invalids resort to them during the summer months. A Catholic gentleman from Louisiana having died near the springs, his widow caused a memorial brick church to be erected over the tomb, for the use of the people of Bear Creek congregation.

During the mission we received many calls from the people of Litchfield, where Frs. Bouige and Bronsgeest had preached a mission the year previous. The converts especially showed great fervor and affection.

On Saturday, Sept. 14th, we were driven to Nolin, sixteen miles west of Grayson Springs. We have had, on several occasions, reason to admire the great honesty of the people of Kentucky. Here is an example. Whilst travelling along we saw from a distance something lying on the stump of a tree. "What is that?" we inquired, pointing in the direction. "That," said Mr. Mudd, our companion, "is a bundle of sieves, about half a dozen. I reckon somebody who had bought them in Litchfield, dropped them off his wagon, and another man passing by placed them on that stump, so that when the owner returns he may find them without trouble." Another example.—When we lodged with Mr. Fowler, in Big Clifty, we noticed that there were neither locks nor bolts to the doors of the house. "You do not seem to be afraid of thieves or robbers."—"No" he answered, "we are never troubled by thieves. Some years ago we kept a ne-

gro boy and he had a key for the meat house; but since he left we do not lock it, yet, we have never missed anything."

In Nolin an incident happened, which amused the farmers very much. A lecture on Confession having been announced, an ex-preacher rode up to the church in company of a number of farmers. He brought his own Bible along to verify the quotations. "If," said he to his travelling companions, "if that man can prove from my Bible that I have to go to confession, I will give him my mule."—"Well," answered a Catholic, "I am sure that he will do so. I will request the priest to quote from your own Protestant Bible during the lecture." Of course the preacher's Bible was used with great display. Towards the end of the lecture, the preacher stole quietly out of the church, and struck for home with his mule, leaving the Bible behind him. In Nolin we were entertained by two gentlemen well known in that part of the country; we had the pleasure of preparing one of them for his First Communion and of reconciling the other with God, after many year's negligence. The next trip from Nolin to Sunfish, Edmondson Co., was too long to be made in one day. On Friday, Sept. 20th, we travelled about six miles, and stopped at Mr. Summer's, in whose house we said Mass the next morning. On that day we made the remaining eighteen miles. We travelled for a good while on the road leading to the famous Mammoth Cave, and at one point we came within eight miles of it. Our appointments did not, however, allow us to visit that wonder of nature. Naturally enough we tried to gather some information from the farmers who live in the neighborhood; but no one had ever seen it. We finally met a man who had entered its mouth and had seen thousands of bats hanging in clusters from the ceiling; this was the only information we could obtain from him. After a wearisome ride of six hours, we arrived at our destination at about 3 o'clock, P. M. After thanking God for our safe journey we

commenced to make arrangements for our stay, as in this place no suitable lodging-house could be obtained. We fixed our beds in the sacristy, built a fire, closed the paneless windows, and put every thing in order. Here, as in other parishes, we lived on whatever was brought to us. But at night we had to do our own cooking. When the people had left for home, the missionaries prepared supper; they warmed their meat, cooked their coffee, washed their potatoes, and prepared a better meal than they had had for weeks. There existed a great abuse among the people of the parish of Sunfish, namely the custom of marrying relatives. The consequence is that many are afflicted with deafness, others have the look of idiots, and most of them are devoid of all energy. It must, however, be said in their praise, that they but very rarely marry Protestants.

The mission in Sunfish was attended by many Protestants, principally Baptists and Campbellites. Fr. Hillman gave some controversial sermons on "Infant Baptism," and "Baptism by Immersion," making remarks which encouraged the Catholics, shook the faith of the Protestants, and greatly exasperated the preachers, who could find no arguments to reply in defence of their practices.

When the mission in Sunfish ended we started for Marion County. We travelled the distance of about eighty-five miles partly in a farm-wagon, partly by railroad; and a few miles were made on horseback. The soil of Marion Co., although far from being rich, is much better than that of Grayson Co. The people are better to do, better clad and fed, and much more enlightened. On Sept. 29th, we opened a mission at Holy Cross, the oldest congregation in Kentucky, established nearly one hundred years ago. The people attended very well.

During the week following, we gave a mission at Manton, a station of the same Fr. Feehan. We were kindly entertained by Dr. Pash and Squire Blines. The mission was very successful. Besides a number of Protestants, we re-

ceived into the Church two notorious Free-masons. On the day we concluded, an old farmer who had not approached the Sacraments within the memory of any of the Catholics around, but had now been reconciled with God, drove us in a handsome carriage to Loretto Convent, a very fine Academy, and the mother house of the Sisters of Loretto. The next day we left for St. Matthew's Church on Muldrough's Hill, a station of Fr. Mc Connell of Raywick. Here we lodged with a Mr. Davis, near the church. Mr. Davis is a generous, kind-hearted man, but has little accommodations for strangers. We slept sometimes as many as five in a room. Much good was done for this place during the few days we stayed in it.

Now we were bound for Owensboro, a thriving town on the Ohio River, one hundred and fifty-five miles west of Louisville.

Fr. Dom. Crane, the pastor, is an intelligent and zealous priest. The mission was well attended. The controversial lectures created quite a stir among the Protestants. The trouble was, that too many Protestants attended them. In consequence of this, many who desired to become Catholics were prevented from taking that important step through fear of incurring hatred or ridicule.

The following week we gave a mission in English to the German congregation. At first the attendance was small, owing to dissensions about the building of a new church. Towards the end of the mission the church was filled to overflowing; and on the night of the conclusion, the missionary entoned the "Groszer Gott," which was taken up by the congregation with enthusiasm.

Our last mission in Kentucky was in Howesville, Hancock Co., which we reached after a pleasant trip on the Ohio River. The congregation of Howesville had been greatly neglected. It had been sometimes as long as two years without receiving the visit of a priest. Some families had completely lost the faith. They have a fine little stone

church built by the contributions of the Irish miners who in former years, used to work here.

There are not more than a hundred and twenty Catholics in the parish; but the Protestants swelled the number of attendants, bringing with them the organ of the Baptist church. At night, fully three-fourths of the audience were Protestants. In the beginning they behaved as they do in their own meeting-houses, talking, laughing, walking in and out, etc. But after the missionaries had called them to order, they were very respectful. Only at the end of service, was there any kind of disturbance. They did not stir until the priest told them that all was over, and they could go. Then the fathers of the family would rise, put on their hats, and call Mary, Jane and Nancy, to go home with them We had much consolation during this mission, for, although the number of Catholics was small, the results were beyond expectation.

INDIAN MISSIONS.

NEOSHO COUNTY, KANSAS,
December 15th, 1878.

REV. AND DEAR FATHER,
P. C.

In the year 1870, almost all the lands of this Neosho County having been claimed by actual settlers, the tide of emigration began to turn away from us in its natural course westward. Several Catholic families wishing to live together went to form a colony in the very centre of a large county, at that time called Howard. No sooner had spring fairly opened, and the roads become passable, than I started in search of them in hopes of being able to reach their settlement on the eve of the great feast of Pentecost, which was near at hand. But not being acquainted with that part of

the country, and not finding any one to direct me through these endless western prairies, I lost my way, and it was only at noon of Pentecost that I came to the place. There was hardly a house built in the settlement; the people camped out, close to their wagons, without any shelter. I had no time to spare; so I quickly dispatched some boys to inform all the neighbors that we would have Mass on the next morning.

As we had no house, a large tent was chosen for the purpose, and a simple, but neat altar was raised on the green sward, the prairie furnishing a great variety of beautiful wild flowers to ornament it. On the next morning, May 26th, our rustic chapel was filled with devout people, who attended with great fervor the celebration of the holy Sacrifice, and respectfully approached the Holy Eucharist.

That very day, the leading men went out and surveyed a town-site, which they called Boston. Its central location was such as to bring to it many advantages, and in particular that of becoming the seat of government for the whole county. But jealousy and bigotry soon stepped in to interfere with the work. The Protestant neighbors declared that they would never allow the Catholics to hold the county seat, and as the elections soon fixed this in Boston, —which being a central point was a more convenient place for all — the opposition party began to contest the elections. New elections were ordered, and new contests followed them. Difficulties and quarrels on the subject were the order of the day during the space of four years, till the opposition party seeing that the elections always favored Boston, came to the determination of dividing the county; and so, through fraud and bribery they carried out their purpose, in spite of the will of the majority who were against the division. Thus Howard County was destroyed, or rather two new counties were made out of it, the first called Elk, the second Chautauqua. Not satisfied with this, to prevent Boston from ever becoming a county seat, the dividing line

was drawn through the very middle of the town leaving half in one county and half in the other. In consequence of this division the town began to dwindle away, business was carried to other places, and in a short time only a few houses were left to show where Boston once stood.

However the partition of the county did not succeed in destroying the Catholic colony. I continued to visit the place and say Mass at regular times, thus keeping up the courage of the people. New families came to settle in the vicinity, so that this year we numbered thirty Catholic families, and we thought it was now time to try to build a church. I succeeded in gathering a tolerably good subscription for that purpose, and on the 23d of June I had the pleasure of laying the corner stone.

It was the second Sunday after Pentecost, the weather was lovely, and the old town-site of Boston presented a gala appearance, for the Catholics were pouring in from every direction. As usual, we had Mass in a very large school house. This over, we marched to the spot selected for the church. Having recited a short prayer, I exposed to the assembled people the object of the ceremony I was going to perform, and then, after having blessed the corner stone, I placed the whole work under the protection of the Mother of God by giving to the building just begun the name of St. Mary, Star of the West.

This done, I left for the Indian country to visit the Osages, and having passed a few days with them, I returned to this mission. Here I heard that our Right Rev. Bishop, Louis M. Fink, O. S. B., had at last appointed a secular priest to take care of several of my western missions, that of Boston included. As Independence was considered my headquarters, I hastened to that place, and there I found that Rev. Robert Loehrer had already arrived to establish himself in that town, and take possession of that church. On the 1st of August I transferred to him the charge of all the missions I had in the counties of Montgomery, Elk, and

Chautauqua, reserving for myself those I have in Wilson County, and the Indian Territory.

On the 25th of August our mission suffered a heavy loss. A sudden death put an end to the very useful life of Father James Christian Van Goch. Father James had come here on the 25th of August 1858, yet a novice of our Society. On the 25th of August 1859, he took his first vows, and remained with us for three years and seven months. During this time he was a most faithful companion in my missionary labors. Our life was then an exceedingly rough one, for we lived far away from civilized people, surrounded by wild Indians, and deprived of many of the comforts of life. We had to be very frequently on the road visiting either the Osages, or other neighboring tribes. Sometimes we were almost frozen by the northern blasts, so terrible on these endless plains where one has to travel twenty or thirty miles without finding either a tree or a cabin to shelter himself; whilst at others, we groaned under the rays of a burning summer's sun, without being able to find a drop of water to quench our thirst. More than once after a long day's travelling, with our clothes all wet on account of the rain, or of the streams and swamps through which we had to pass, we were obliged to spend the night on the open ground, under the canopy of heaven, without any fire to dry us, with no bed but our blanket and no pillow but our saddle. The food we had on such occasions was in perfect keeping with the lodging, and consisted of a few hard biscuits and some slices of smoked meat, the nearest creek supplying us with plenty of water to drink. This was by no means a comfortable life, yet in spite of it, good Father James always appeared cheerful and satisfied.

On the 18th of March 1862 he was called away from this mission, and did not return to us till the 27th of August 1877; and he told us, in his own pleasant way, that he had come here to die. This and like expressions were frequently on his lips, and judging from the way in which he spoke

one would feel inclined to think that he had a presentiment of his approaching end. On the morning of the 25th of last August, he kept his bed, complaining of some pains in his spine; however he did not seem to suffer very much from it. At 3 P. M. he began to sing the Credo, but in such a loud voice that we got alarmed and went to his room to see what was the matter. We found him out of his mind. Unconscious of our presence, he kept on singing till he had finished these words, which were his last: *et expecto resurrectionem.* Here his voice failed him, and a severe fit attacked him. The death struggle had begun, and we saw that there was no time to lose, so I hastened to administer Extreme Unction. In a few minutes after I had finished anointing him, and while we were reciting the prayers for the dying, he breathed his last.

Father James Van Goch's life was a useful one to us. He was a fervent missionary, energetic in business, and generally successful. The sobs and tears of the people who attended his funeral, clearly proved how much he was loved. More than four hundred persons accompanied his remains to the burying ground. It was a procession of devout children mourning for the loss of their dear father. Their cries, when his coffin was lowered into the grave, were heart-rending. R. I. P.

The extremely wet weather of last winter and spring was followed by a very dry season this fall. This contributed to improve the roads, which, at the opening of summer, were almost unfit for travelling. Taking advantage of this circumstance, I directed my course south of this mission along the banks of the Neosho, or Grand River, as it is called, some fifty miles below this place. Years ago the Osages had formed some settlements on a stream called the Salt Fork of the Grand River; but as that land belonged already to the Cherokee nation, after a while they left the place, and moved to their own reservation, locating their towns on the Verdigris as well as on the Neosho. However

some of our half-breeds who had intermarried with the Cherokees, remained on the Grand River. Several of these having been educated at our mission, were baptised and still persevere in the faith. As regards the Cherokees, at present they mostly all profess to be Protestants. I say at present; for when they were living in the old states of Georgia, Tennessee, and Florida, they were all Catholics. They moved to this western country some forty-five years ago; and it being impossible for the few priests of the states from which they had come to follow them here, they were left alone, and soon fell into the grasp of Protestants. Now among these people you find some calling themselves Methodists, others Baptists, or Presbyterians; but in reality they do not believe in any such denominations, and in spite of being under the care of Protestants, they show great respect for the Catholic religion and wish to see Catholic missionaries amongst them. I visited Tahlequah, Fort Gibson and Vinita, the three principal towns of this nation; I said Mass for the few Catholics I found living here and there, and baptised some children. Wherever I went, I was received most kindly, and invited to return as soon as possible to give them a chance to know something more about the Roman Catholic Church.

I cannot conclude this letter without relating to you a circumstance which procured me great pleasure and surprise. I was travelling along through the forest that spreads all over the flint-hills which are so abundant in this section of the Cherokee country. After admiring the huge rocks sparkling with mica, I was looking at the ancient trees which line the road, when my eyes fell upon a large cross, carved on the bark of one of them. The cross stands on a pedestal; the incision on the bark has grown round at the edges, and a strong second bark has undergrown the whole. From these indications it clearly appears that the tree, which now is a stately one, must have been about six inches in diameter when the cross was carved on it. The cross has grown with

the tree and is now some two feet high, about three inches wide, and well proportioned. I noticed here and there several other trees marked with crosses, but this was the best of all. I kept on my way, when after a while my attention was attracted by another tree on which were cut these beautiful words, *Ave Maria.* The letters of *Maria* are somewhat effaced by time, but the word *Ave* stands out as distinctly as if it had been carved to-day. In this instance also the incision on the bark shows signs of its having been made a great many years ago.

Now, how did it happen that these crosses, and the first two words of the Angelical Salutation were carved on these trees? This is quite a puzzle to me. It may be that Protestants have carved those crosses, but it is not likely; generally they have no liking for such things. As to the words of the Angelical Salutation, they most certainly cannot have carved them, for every one knows what are their feelings on the subject. The only explanation I can give of this, is that some of those good Catholic Indians, who years ago migrated to these western countries, poor and destitute, having neither house nor church in which to meet, must have been in the habit of assembling in the woods before some of these crosses, and there, just as if they had been in a chapel, must have recited their daily prayers. And the tree with the beautiful words of the Angelical Salutation must have been of a special sanctuary where these poor Indians came to implore the assistance of that sweet Mother whom they had been taught to call Help of Christians and Refuge of Sinners. O! may this amiable Mother look once more with love upon these abandoned children of the forest, and, through her intercession, may they deserve to return to the faith of their fathers.

PAUL MARY PONZIGLIONE, S. J.

St. Mary's, Montana Ty.,
Dec. 30th, 1878.

* * * We had a very nice celebration on Christmas, night. Most of the Indians who had not gone after the buffalo—about thirty families in all—came to their duties. People and newspapers may say what they please of the ignorance, stupidity, treachery, wickedness of the Indians; but I can assure you that, in regard to religion, a great many of these savages can bear honorable comparison with white persons. I am more and more surprised, every day, at the way in which they make their confessions; you could not look for more from well instructed whites. You see plainly the work of divine grace in them. What sincerity, what earnestness, what desires, what efforts! Were all the Indians blessed with the benefits of Catholic teaching, were confession in use among them, instead of the dry Protestant worship imposed upon many of them, the government would not need the army to keep them quiet. Strangers who come sometimes to our church, on occasion of great feasts, are struck with surprise and admiration at seeing how respectfully, how attentively and with what earnestness our Indians behave; and this in spite of having before their eyes the bad example of almost all the whites that surround them; whom they never see praying, or observing the holydays or, in fine, performing any practices of religion. These poor people have several times remarked to me, that whenever they meet whites together, the most common topic of conversation is money.

No obstacle is considered by our Indians as sufficient to prevent them from coming to Mass on Sundays. Distance, high water, snow, cold weather, children to pack on their back, are all looked on as nothing when there is question of coming to church. When they return home from the buffalo-hunt, after an absence of over six months, it is not uncommon to hear them say, when they present

themselves at the sacred tribunal: "Father, I am glad and thankful to God that I came back, and am able to go again to confession; I was every day praying to God for this grace. My only fear, when far from home was that I might die without having the consolations of our religion." When taken sick, they are not very anxious about the doctor vsiting them; but they must have the priest, no matter whether it be night or day. I was once called to the bed side of a young married man. After I had administered the sacraments to him, his father turned towards those present and said: "now I feel well, my heart is glad and I thank God sincerely. My boy has now received the Sacraments of the Church; he is well prepared to die. It does not grieve me very much to see him depart from me." When any one in a family is dangerously sick, a crowd of persons gather around, and offer prayers to God, day and night for the person. One winter, there was living, about two and a half miles from the mission, an old man over eighty years of age. His canoe had been carried away, and he had no horse to ford the river, nor any neighbors from whom he could possibly get one. Christmas came and he wanted very badly to cross the river; but the water, which was about three feet deep, and a foot of snow along the road, prevented him from coming to church. New Year's Day arrived, and the same state of affairs continued. At last, the Three Kings' Day was here, and then, though there was no change in the circumstances, he determined to come any how. Trusting to God, he blessed himself, stripped and forded the river, walked his way to the mission, fasting, and felt happy at having been enabled to go to confession and to approach the holy Table.

When the Indians come to see the Father, they do not talk much. Yet, in confession, they explain themselves quite freely and answer without hesitation, the questions put to them. Prayer for their dead seems to be their devotion of predilection, and they like to receive the blessed

Sacrament in order to help the souls of their departed friends (temtemnei). All Souls day is among them a holy day. I am really edified and consoled at the way in which the greatest number of these poor Indians prepare themselves for death. They seem confident that heaven is opened to them. During the last nine years I have had but one case, in which I could see any agitation or fear at the approach of death. These facts are sufficient, I believe, to prove to your Reverence that our work in behalf of these poor people is not entirely lost, and that our sowing is not altogether in barren soil. May it please God that our labors be not frustrated by any general Indian war, to which our people might be forced, by the abuses and injustices committed against them by some bad characters among the whites, who, being themselves worse and more barbarous than the natives, bear hatred and contempt for the Indian race, and would like to see it disappear from the face of the earth.—I recommend myself to your holy Sacrifices.

J. D'A, *S. J.*

MISSIONARY LABORS OF FATHER MAGUIRE AND COMPANIONS

FROM SEPTEMBER 1878 TO THE MIDDLE OF JANUARY, 1879.

FRANKFORD, PHILADELPHIA—In St Joachim's Church, of which the Rev. P. Byrne is pastor, Father Maguire assisted by Frs. Mc Atee and Strong began the missions of autumn. Their labors extended from the beginning to the 15th of September. It was thought at first that the Fathers would have easy work, as at a mission given three years before only eight hundred persons received Holy Communion. When we see the result of the exercises, we have every reason to thank God for the blessing bestowed upon them. Thirty-six hundred communicants made the mission. Five

Protestants were received into the Church, and sixty-eight adults were prepared for first Communion.

A scandal of long standing, on account of a law suit between two members of the congregation, was happily removed by the efforts of one of the Fathers.

CHESTER, PA.—This place is well known to the outside world by reason of the ship-yards belonging to the Roach Company. There are two Catholic churches in the city, in one of which, the Immaculate Heart of Mary, our Fathers gave a mission of ten days (Sept. 22nd—Oct. 3rd). A special effort was made here, as in other places, to do some good for the children, who received instructions every afternoon upon the sacraments and kindred topics. Results of the work: Communions, one thousand four hundred; Baptisms, three; adults for Communion, forty-five.

ST. PATRICK'S CHURCH, BROOKLYN—Father Taaffe, the zealous pastor of this church, had so well prepared the ground, before the arrival of the Fathers, that they did not find the same amount of work in regard to adults to be made ready for the sacraments of Holy Eucharist and Confirmation. Classes had already been formed for such persons; and though considerably enlarged during the two weeks of the spiritual exercises, the main work was already done. Nevertheless, the mission from the 6th to the 20th of Oct. was laborious; and, although six Fathers—Frs. Maguire, Stonestreet, Mc Atee, Jamison, Strong, and Morgan, together with five or six secular priests, were engaged in hearing confessions, it was difficult to leave the church before 10.30 or 11 o'clock, on the last three nights of each week. Great crowds attended during all the exercises; and in the evening, the church, a very large one, was frequently filled an hour before the services began.

The Communions were eight thousand; seven persons were baptized, and five were left under instruction. Several children, whose parents, on account of unfortunate marriages, were wanting in their duty, received baptism. About

seventy adults were prepared for Confirmation; forty for first Communion.

St. Joseph Church.—Fathers Maguire, Mc Atee, Strong and Morgan began on the same day that the mission ended at St. Patrick's, another at St. Joseph's—Rev. Fr. Corcoran, pastor. They were employed for sixteen days, though the mission work lasted for two weeks. The Bishop of the diocese administered Confirmation, after the retreat was over, to a number of children and fifty grown persons, gathered by the Fathers. There were six thousand five hundred Communions. Thirty adults made their first Communion. The children had a separate hour for themselves, and the first day of each week was set apart for their confessions. All, little and big, were invited to the catechism, and would, no doubt, have proven to be a great rabble, but for the tact of the Father in charge, who, by seasonable rewards, and never failing novelty, managed to keep their attention.—Three converts were made to the faith. Thus was ended a hard month's work, in Brooklyn. With their first labors here, the Fathers have every reason to be satisfied. They were much pleased with the prosperity of the Church. No where have they seen the wants of the faithful so well looked after. The forty churches and their parish schools have done, and are doing, a great work, and Catholicity seems to be on a firmer basis than in any other city on this side of the continent. The two hundred thousand Catholics so well provided with churches and schools exercise an influence for good that makes this an exceptional city in regards to morality.

Harrisburg Cathedral, (Nov. 10–20)—As the congregation is small, no division was made of the men and women. More Protestants came to the sermons here than in any other place. Twelve were received into the Church, and four others were left under instruction. Four children of various ages were baptized. Of course these were the offspring of mixed marriages, which are very common in Harrisburg.

When the Fathers spoke of a class of Confirmation, the pastor said it was useless, as he had taken special pains the year before to gather in the adults. He thought that there was no grown person who had not presented himself at the last Confirmation. Notwithstanding his zeal, eighty–seven had escaped, and were confirmed by the Bishop at the end of the mission. Results: Communions, sixteen hundred: Confirmations, eighty–seven; first Communions, twenty; Baptisms, sixteen.

St. Joseph's, Baltimore.—Before the work was finished in Harrisburg, Frs. Maguire and Strong began the exercises in this church. Our Fathers were well remembered and kindly welcomed, as this church belonged to the Society for some years. The congregation, for two weeks (Nov. 17th—Dec. 2nd), responded cordially to every effort made in their behalf. The church was too small, though the congregation was divided. On some nights, notably on the last night of the men's week, many were turned away. The same fact was noted here that had occured in other places during the autumn, a larger number of men than women received Holy Communion.

Results: Communions, two thousand five hundred; adults confirmed, one hundred and thirty six; first Communions of adults, fifty; Baptisms of adults, eight; of children, five.

St. Agatha's, Philadelphia—This mission lasted from the 8th to the 23rd of December. The church is large and beautiful, and has a congregation, according to the accurate census of the pastor, Rev. John Fitzmaurice, of two thousand five hundred souls. The Fathers had enough to do, however, as very many came from other parishes, and distant ones, too, though no notice was taken by any of the papers of the work that was going on. Several marriage cases were settled; but this is no novelty during a mission. Numbers were brought back to the Church who had for years been very negligent; and not a few who had almost lost the faith, returned to their duty. A man of sixty years

made his first Communion, whose only outward sign of the faith in him during the rest of his life was in fighting the Native Americans in 1844.

St. Agatha's is a new and costly church, and architecturally, one of the finest the Catholics have in the city; and shows the energy and prudence of the pastor who built it and has almost cleared it of debt.

Results, four thousand five hundred Communions; first Communions of adults, forty; Baptisms five, with several left under instruction.

York, Pa.—The Fathers had thought of taking January for rest, so much needed after the long and wearisome labors since September, but at the earnest request of Fr. Kenny who has care of the church in this town, Frs. Maguire and Strong undertook the mission (January 5th–12th) And this they did more willingly, as a short time previously, Edith O'Gorman, or some one under that name, had given a lecture in the town-hall against the Church.

The church in York, under the patronage of St. Patrick, was built by the Society and for a long time was attached to Conewago. York in those days was a small place; now it has a population of twenty thousand inhabitants, and on account of its factories and other industries is quite flourishing. There were six hundred Communions.

Whitemarsh, Md. (January 18th – 25th) — Fr. Strong gave this mission assisted by the Fathers at the residence. The wintry weather, unusually severe, was a great hindrance to a scattered congregation in a country place, but it did not prevent the mission from being successful. Indeed, it was thought to be a mistake to attempt to assemble the people at this time of the year. Two-thirds of the congregation consists of negroes, and, as they are very poor, they were obliged to walk long distances over difficult roads, to be present for the sermons. Results: four hundred and fifty Communions; first Communions of adults, forty five.

Some find fault with the way of giving the number of

Communions as the chief fruit of a mission, insisting that confessions form a better criterion; for the reason that many approach the holy Table a second and a third time during the exercises. It must not be forgotten that just as many who have confessed to the Fathers receive Communion in other churches. Any one who has experience in mission work knows this to be true, and that not many communicate a second time.

The order of the day during a mission is as follows: Mass and instruction at 5 o'clock; Mass and instruction at 8 o'clock; children's instruction at 4 o'clock in the afternoon; a short instruction and beads at 7 o'clock in the evening, followed by a sermon on some subject of the Spiritual Exercises. After this, benediction of the Blessed Sacrament. Besides the public instructions, two instructions are given in private, one for adults preparing for the Sacraments, the other to Protestants preparing for Baptism. Confessions are heard all day.

General results since September: Communions, 29,650; first Communions of adults, 300; Confirmations of adults, 343; Baptisms, 50.

CURE OF A SCHOLASTIC.

Ever since 1873 I have been suffering from the effects of a sore throat, which made loud speaking very difficult to me. I experienced this particularly during my two years of teaching at St. Louis. Everything which called for an effort of the throat was forbidden me by doctors whom I had consulted in St. Louis, Washington and Woodstock, and whose prescriptions I had followed all the time, with, however, little or no relief. Sometime ago I began to feel a desire of making a novena to Fr. de la Colombière for

the cure of my throat; for Fr. Ramière, in his *Messenger*, had suggested to sick people to have recourse to Fr. de la Colombière, as there is serious question of his beatification. To know, if possible, the will of God in this regard, I opened my *Imitation* at random, and the first words that I saw were: *Ostende Domine magnalia, ut glorificetur dextra tua.* "Well, Lord," I said, "here is a chance for you; I will make this novena in honor of Your servant, Fr. de la Colombière, to hasten his beatification, and not to be rid of my trouble; for You know very well how to send me something else to suffer. If You wish You might send me to that end some severe sickness; however, I will leave all to You; You know what is best for me."

That day I asked our Lord for a picture of His servant, and to my great joy I obtained one from the last person to whom I spoke that evening. On it I read that Fr. de la Colombière died at Paray le Monial on the 16th of Febr'y, 1682. On the 7th, therefore, I began my novena, so as to finish it on the anniversary of his death, and to obtain my cure on that day. The next day I began to feel unwell; the day after I felt worse, lost all appetite and relish for food. Unaccustomed to this, I at first thought that my stomach was out of order, and took some remedy for it, without, however, finding any relief. For several days I lived on a piece of bread soaked in some tea. On the 12th I had to leave the class-room, as I suffered greatly every time that I tried to free my throat from the phlegm gathered there. I was then told to see the doctor, who was to come to the house that day. I saw him soon after, and found out that it was not my stomach that was troubling me, but my throat, which was, as he said, in a frightful condition; so much so that he thought it incurable. It was with me a chronic disease, he added, which might perhaps be relieved to some extent by the end of a year, if I would use remedies which he then prescribed. After hearing this opinion, which was anything but consoling, I returned to

my room, opened my *Imitation*, and read: *Ostende Domine magnalia, ut glorificetur dextra tua*—the same words as before. "Indeed, O my God! You will be glorified if You cure me next Saturday." On Thursday, the 13th, I heard the Menology of Fr. de la Colombière read for the 14th. As this date did not correspond with the one given on my picture, I said: "Lord, You can, if You will, cure me to-morrow as well as next Saturday. It is all the same to You." The next day, then, during the Benediction of the Blessed Sacrament, given in honor of the Sacred Heart, immediately after the Community Mass, I said: "Lord, if I but touch one hair of my beard with the relic of Your servant, Fr. de la Colombière, I will be cured." Thanks be to God, my prayer was heard. I went down to the refectory afterwards, and was able to take a hearty breakfast, which I had not been able to do for the preceding five days. I then went to the infirmarian and showed him my throat. He looked at it, and thought that, to be perfectly well, it should not look so red. Meanwhile I felt as I had never felt before. I was able to take my meals as usual, and was rid of all the inconveniences to which I had been subject.

On opening my *Imitation* again, as soon as I returned to my room, I read: *Ostende Domine magnalia, ut glorificetur dextra tua* — the same words that I had read twice before. Some days after, when the doctor came to the house, I showed him my throat. He acknowledged that it had improved very much, and was astonished at the sudden change. "Am I then perfectly cured," I inquired. "Not exactly," he replied, "to be perfectly well, some little veins inside of your throat should not look so red; they are too much swollen with blood." On hearing this, full of confidence in Fr. de la Colombière's intercession with the Sacred Heart of Jesus, I said: "Lord, if You wish, You can cure me perfectly." I then requested the doctor to look once more at my throat and see whether there was any change. You may judge of his astonishment, when, after looking at the

swollen veins, he was forced to exclaim: "Well, sir, they are already diminishing." As I had used no remedies, I asked him how he explained this sudden change. He answered: "Really, I do not understand it at all; it is something miraculous; I cannot account for it otherwise."

On seeing me a week later, after inquiring about the state of my throat, he said: "Well, I am going to give you one piece of advice, and it is this: in future, keep away from doctors, as much as possible, about your throat. You are all right now, and do not stand in need of them any longer." I left him and went to the chapel to thank the Sacred Heart of Jesus, and ask that this cure might contribute to the beatification of His servant, Fr. de la Colombière, and to the conversion of the doctor, who is not a Catholic.

OBITUARY.

FATHER PHILIP RAPPAGLIOSI.

Rev. Fr. Philip Rappagliosi S. J. passed to a better life on the 7th of February 1878, dying like a true soldier of the cross, on the field of his apostolic labors. His uncommon virtues deserve a special mention, which, I am confident, will edify your readers.

He was born in Rome on the 14th of September 1841, of parents remarkable for their piety. Nature endowed him with an amiable character and a bright intellect. Successful literary studies at the Roman College and the practice of solid virtue prepared him for the Society into which he was admitted on the 28th of September 1856, in the Novitiate of St. Andrea. After his noviceship he studied Rhetoric for two years, when political troubles compelled his superiors to send him to France for his philosophical studies. Being

recalled at the end of the second year, he completed his Philosophy in the Roman College, after which he was appointed to teach for several years in Rome and Ferentino. He then studied Theology for one year in Rome, and for three years more at Laval. During this time his talent for preaching revealed itself, and when called upon to exercise it, as frequently happened especially after his being ordained a priest, he did it with much zeal and abundant fruit. During his stay in France he showed none of that inclination through which some find fault with every thing that is not in conformity with the practices of their own country; on the contrary, he adapted himself so well to the customs peculiar to the Society in France that he rendered himself both dear and edifying to all.

A journal of Fr. Rappagliosi, found after his death, shows how earnestly and with what result, he made his third year of Probation at Tronchiennes, "I heard," he says, "a voice in my heart requiring the entire oblation of myself to the divine service, although I was ignorant as yet by what path our Lord wished to lead me to Himself. . . . At the beginning of the tertianship, I experienced such joy and facility in the observance of all the rules, that I do not remember to have failed in the least of them during a long period preceding the thirty days retreat." He gained a signal victory over himself in surmounting a great difficulty he had to lay open his whole conscience to his spiritual superior, and he received with generous resignation the news of his failure in his last examination.

It was also during this time, that an ardent desire of the missions of the Rocky Mountains made itself felt in his heart. That his appointment to labor in this portion of God's vineyard came from heaven is manifest from the fact, that, though destined by his Provincial for the chair of Rhetoric, this plan was changed by V. Rev. Fr. General himself, to whom Fr. Rappagliosi had opened his interior, by the advice of Fr. Petit. We here subjoin the answer of the Father General.

Legi libentissime litteras Reverentiæ Vestræ, 31 Julii datas, et statim me inclinatum sensi ad secundanda pia desideria, quæ de sursum tibi immissa videbantur. Omnes quidem missiones, sed illa præsertim quæ est in montibus Saxosis, mihi maxime cordi est; tum quia ibi avidissime expetimur, multique ex NN. Patribus senio et laboribus fracti, propediem operi impares futuri sunt; tum quia lætissimi in illa missione fructus ad majorem Dei gloriam colliguntur. Nolui tamen rem illico definire; consului R. P. Provincialem qui quamvis ad alia R^am^ V^am^ designare cogitaverat, tamen non renuebat tam sancto ministerio, et tot animarum saluti virum concedere. Precibus divinum lumen imploravi, rationes in utramque partem diligenter expendi. In prima sententia confirmor, et Rev. V. ad illas missiones destino, in quibus magna sui et aliorum utilitate, ut confido, versabitur. Interim ego Deo gratias ago, R^ae^ V^ae^ et illi missioni gratulor. Optime spero. Tibi, mi bone Pater, ex animo benedico, et me commendo SS. SS.

Carissime in Christo Pater

Petrus Beckx, S. J.

In the autumn of 1873, Fr. Rappagliosi bade adieu to Europe, and, after a long and fatiguing voyage arrived at the Rocky Mountains on the 21st of December of the same year. Having taken some necessary rest at our residence of Helena, which is the first one meets on coming to our mission, he proceeded to St. Mary's among the Flat-heads about one hundred and seventy miles further west. This was, for the present, the field appointed for his apostolic labors. The object of his ardent desires was now attained. He was in the midst of the poor Indians in whose service he was willing to spend himself, and even to lay down his life, that he might win their souls to God. He at once set himself down to learn their language, with the docility of a child and the earnestness of an apostle. When he had mastered a few phrases he would go among the Indians to repeat them. In this way, and by noting down the most

common words which he afterwards committed to his faithful memory, he was soon able to make himself understood. He noticed also, that the Indians make great use of gestures in conversation; and of this fact he availed himself to make them more readily comprehend what he said. These poor people soon perceived the love of the good Father for them and readily yielded to his affectionate exhortations. Whenever a new lodge settled in the vicinity of the mission he set out to visit it, taking with him some pious images which he distributed among those whose influence was more powerful for good. If the new-comers had for some time neglected their Christian duties, his zeal gave him no rest till by exhortation and entreaty he had recalled them to the observance of God's holy law. There lived among the Flat-Heads some families of the Nez-percès who were yet infidels. These he visited frequently, taught them their prayers, gave them some rudimentary instruction, and hoped soon to add them to the fold of Christ; but he was called away by holy obedience and sent to the mission of St. Ignatius, sixty-five miles to the north, among the Pend' oreilles, who are allied to the Flat-Heads and have the same language, customs and faith. He soon endeared himself to his new flock so that they sought him in all their troubles and followed his instructions with docility. A Father who was his companion at the mission of St. Ignatius, writes of him as follows: "The good Fr. Rappagliosi is a source of edification to us all. He has the charity of an apostle, and labors unceasingly for the poor Indians."

Fr. Rappagliosi was not allowed to remain long here; and yet he so won the hearts of all, that, when he was removed, the chief of the tribe came to ask the superior of the mission to send back the black-gown who was so much beloved by his people. One day when he had returned from a missionary excursion, his heart filled with sorrow for the destitution and misery both temporal and spiritual, that he had seen, he said to me with enthusiasm: "Oh! that I had

the means to alleviate the distress I witness around me." He did not spare himself in doing what he could for his Indians; he spoke to them words of comfort, he instructed them; he exhorted them to peace and to the practice of Christian virtue; he set them the example of bearing hardship without repining. Like a veteran missionary, he adapted himself to their mode of living; no self-denial was too great, provided he could gain souls to Christ. The Lord was pleased with his holy desires and labors, and called him early to his reward.

Towards the summer of 1875, the mission of St. Peter was opened among the Black-feet. These savages have been hostile, and they are so corrupted by the wicked conduct of the whites who have come among them, that the fatigue and labor of the missionary are repaid with but little fruit. In fact, very few respond to our exhortations; almost all being sunk in brutal polygamy. Still, in spite of such general depravity, there is some good to be gleaned, and the heart of the patient missionary is gladdened when he is allowed to baptize the infants, which die in great numbers from want of proper care and nourishment. In the hope of working a change for the better in this tribe, the superior general of the mission sent Fr. Rappagliosi thither. But here he was met by a new difficulty; the dialect spoken by the Nez-percès and Pend'-oreilles, so that he had to begin over again the arduous task of learning a new and difficult language. God's greater glory and the salvation of souls required it, and, however painful the work, he was ready to undertake it at whatever cost. During some months, he might be seen daily going to a family of half-breeds, who lived about a mile from the mission, to practise some phrases which he had learned and to pick up a few words more to add to his vocabulary. Another difficulty was, that the Black-feet lead a roving life, remaining no more than two or three weeks in one place. Moreover, the whites had encroached on their hunting grounds N. E. of

the mission, and the bison having withdrawn farther to the north, the Indians were obliged to follow them, so that the principal camping grounds were thus removed about one hundred miles from the mission. This is a great inconvenience and exposes the missionary to many hardships; for the route lies across a desert prairie exposed in summer to the hot parching rays of the sun, and to the piercing north winds in winter.

In December 1876, Fr. Rappagliosi took charge of his new field of evangelical labor, and remained in the Indian encampment during several moths. There is no describing the privations he suffered during this time; for as yet his knowledge of the language spoken by the Black-feet was very imperfect, and it was with difficulty he could convey his meaning by the aid of gestures. Add to this, the monotony of savage life, the food, and the annoying insects which swarm in the Indian lodges. He spent the time chiefly in mastering the language and in teaching the children their prayers. On Sundays he said Mass in a neighboring store owned by an enterprising white. Here with the aid of an interpreter, he gave instructions to the few Indians who attended, and insisted on the necessity of having their children baptized. His efforts in this respect were fairly successful, and about one hundred received the Sacrament of Baptism during his stay among them. He departed from the Indian camp late in the spring, and came to the mission to enjoy a brief repose. Then the zealous missionary set out to visit the whites, sparsely scattered over the Territory. His sweet and affable manners were sufficient recommendations to gain the good will and attention of those who, differing from him in faith, were inclined to show little respect for his sacred ministry. He advanced rapidly in their esteem; but his heart was with the poor unfriended Indians. "It is, indeed, difficult to convert the old; but, with care and attention, the young may be made good Christians. If I had an orphanage under the management of the sisters

of Charity," he used to say; "I would soon have the Black-feet completely changed. The children would be educated in a pious, Christian manner of life, and they, by their prayers and influence, would then convert their parents. But the mission is too poor to bear the expenses of such an undertaking, and the unfortunate Indians must go to destruction. Ah! that some generous benefactor would come to my assistance."

Many and beautiful were the virtues which he practised towards his brethren in religion. Like every true son of the Society of Jesus, he was all sweetness and charity. His conversation was pleasant, mingled with Roman wit, but without bitterness; a harsh word or cutting remark never passed his lips. He spoke and thought well of every one of his brethern, and deemed himself most happy when he could render them the least service. When they would return from their missionary excursions, he used to unsaddle their horses and put them in the stable, and then he would do all in his power to procure for the Father a speedy rest. His esteem for obedience made him seek its sanction in the smallest actions. He always asked his superiors for advice, both before setting out on his excursions, and when absent on the field of labor. "I will do what I can," he would say, when speaking of this virtue, "but above all, I long to have the blessing of obedience on my undertakings. May God grant me the grace to die, rather than I should act independently of our superiors."

It was thus Fr. Rappagliosi prepared himself for the heroic labors and sacrifices of the mission of the Black-feet Indians, which was soon afterward assigned to him. While on this mission, necessity often forced him to travel many miles over vast and dreary prairies without a guide or companion, and with the few provisions one horse could carry. Stores of provisions were established along the encampments of the Indians, and money was furnished him by superiors for necessary supplies; but it not seldom happened, that his little stock of food gave out on account of the length of

the journey, or the rainy weather, which rendered travelling almost impossible. On such occasions he had often to be satisfied with buffalo-meat cooked after the manner of the Indians.

The spring of the year 1877 was destined by Providence to be a time of great toil and sacrifice for Fr. Rappagliosi. He betook himself to the camp of the Indians, and found that provisions had given out and that the Indians were devoid of all means of subsistence. The wretched Black-feet in order to satisfy the cravings of hunger were forced to go in search of dead buffaloes which had been killed during the preceding winter. He told me confidently afterwards, that during his stay among them, he often suffered from extreme hunger. A few days after his return from the camp of the Black-feet, a courier from the Milk River arrived at the mission, having travelled a distance of two hundred miles to announce that the presence of a Father was desired by many Christian families of the Miticces, who had settled in the neighborhood of the Milk River for the purpose of buffalo-hunting. Two of the three Fathers were then occupied in the ministry, and it fell to the lot of Fr. Rappagliosi to visit the Miticces. He made use of this opportunity to visit another camp of the Black-feet, situated many miles farther north. In an account of this excursion which he gave to his superior, he says: "These good Miticces gave me a reception fit for a pope. They sent a covered carriage to Fort Belknap for my conveyance. Ten miles from the camp, forty horsemen met me, separated into two columns and fired their guns. On the rising slope, above which they had pitched their camp, the old men, women and children stood in groups waiting for my approach, extending their hands towards me as I drew near. I hope that these good dispositions towards the minister of God will induce them to take advantage of this opportunity." Soon, however, matters underwent a change for the worse. He thus writes to his superior: "My health is good, but our

provisions are so reduced that meat alone, and often only dry meat forms our scanty meal. The Indians cannot buy me any thing, for there are no stores along the Milk River. Mosquitoes and vermin are in abundance, and frequently our wigwams are overturned by the storm. To be drenched with rain for hours is not uncommon with me; yet blessed be the good God, I feel no effects such as rheumatism, colds etc., though, as you know, my constitution is not of the strongest." From the camp of the Miticces he set out on a long and wearisome journey to visit some Black-feet encamped many miles beyond the boundary of the United States, in the British Possessions. God rewarded his zeal with the baptism of about one hundred infants.

On the 19th of August he returned to our mission station, much emaciated and worn out with fatigue. At other times when returning from his excursions he would recover his lost strength after a few day's rest. But this time his recovery was slow. He often said, that he felt very weak and fatigued; notwithstanding all this he kept up his courage, and thought of nothing but of winning to God the poor, abandoned Black-feet. I remember having often advised him not to expose his health so much, but to take a little care of it, especially, since the Black-feet did not show themselves as yet disposed for conversion, on account of polygamy, which, as has been already remarked, is prevalent among them, and is, under existing circumstances, most difficult to be abolished. But he would reply: "Some one must expose and even lose his life for the establishment of the mission."

Towards the end of September, I was removed from the Black-feet mission, on the score of ill health, and then only two Fathers were left to cultivate that vast and thorny field. It was a task beyond their strength; but the scarcity of priests did not allow the superior-general to reinforce them. About the middle of November Fr. Rappagliosi put himself in readiness to visit the camps of the Black-feet along the

river Marais, when, from the camp of the Miticces, which he had visited last summer, a messenger arrived asking for a priest to assist a dying woman. Fr. Rappagliosi had to undertake the journey. Strange, as it seemed, he embraced all before departing, and in taking leave of Fr. Negro spoke these mysterious words: "Dear brother, should I return no more, pray for the peace of my soul." On the 28th of Nov. he arrived in the camp of the Miticces; but a sad spectacle presented itself to his eyes. The wily enemy of salvation had walked through that hopeful field and sowed the cockle. Many of those who had before shown such excellent dispositions, having been ill advised and wrongly informed of his good intentions, now shunned him, and even went so far as to insult him. This unexpected treatment inflicted a deep wound on his tender heart. In a letter to one of the Fathers he says that he suffered an eight days' martyrdom. He endeavored notwithstanding to work for the salvation of those who remained faithful and to prevent dissensions between the two parties. After Christmas, he went to Benton, a little town about half way between Milk River and the mission-house, and there met Fr. Imoda, his superior, from whom he received orders to visit the Piegans up the Marais River. Fr. Imoda on bidding him farewell, noticed that he looked somewhat pale, and thinking he was sick, told him to stay a short time to recruit his strength, or, if he felt really ill, to return to the mission-house, as he himself would take his place. But. Fr. Rappagliosi replied in these words: "I do not feel any indisposition, dear Father, but it seems to me, nevertheless, that I go to die; still I must go." On the 3d of January Fr. Rappagliosi left Benton, and reached the camp of the Miticces on the 7th, taking up his lodging in an old hut of but one apartment, owned by a certain Mr. Alexander Weekly. Scarcely had he arrived at the camp, when he began to feel indisposed. On the 20th of January, which fell on Sunday, he said Mass and preached, though he was not well. In the afternoon he rode to another camp

some miles off, where he was taken ill again, and this time rather seriously. He sent at once for Mr. Weekly, who, on receiving his message, made no delay in coming. Judging from the symptoms that the illness would be of a serious nature, he helped the Father into a carriage and brought him back to his own house. While there, Fr. Rappagliosi wrote two letters, one to his superior, who was at a distance of two hundred miles; the other to Fr. de Courby, an Oblate residing twenty miles north of the Milk River. The letter to Fr. Imoda was entrusted to an American on his way to Benton; the other was sent by a special messenger. The Miticces wished to call a doctor, but Fr. Rappagliosi advised them not to do so, saying that a physician could be of no assistance to him since his disease was situated principally in the heart. On January the 22d he had a violent attack of fever which deprived him of the use of his senses. On the 23d he was again well and talked freely. He asked Mr. Weekly, who had a board in his hand, whether he was going to make his coffin. On the same day a Mr. Brooks visited the Father, and was requested by him to hasten to Fort Belknap and get possession of the letter to Fr. Imoda, which had been given to the American traveller. He set out at once, succeeded in getting the letter and returned it to Fr. Rappagliosi, who, thinking that he had exaggerated the account of his sickness, tore it up. On the following night he grew worse. His senses failed him, and his mind began to wander. Towards midnight the fever became less violent, and he recovered the use of his senses. Mrs. Weekly, who had nursed him with the tenderness of a mother, offered him some nourishment. He accepted it, thanking her for her great kindness and solicitude. The Miticces also, it must be said, endeavored by every possible means to bring relief to the Father; buying for him the best things in the store at Fort Belknap.

"Tell the Fathers," said the sick man to Mrs. Weekly, "that the cause of my sickness is chiefly in the heart, and

that in my opinion, my grief, rather than my malady will bring about my death; but I deem it a signal favor of God to allow me to die here and in the midst of you." Next morning he requested her to call in all the children, because, he said, he wished to recommend himself to their prayers. Then he exclaimed: "My heart rejoices at the thought, that I am to die among you. I love you all tenderly, because you are my spiritual children; and I have made an offering to God of my life for your welfare." When his hostess, Mrs. Weekly, told him that his death would leave them deprived of all spiritual assistance, and that in those lonely regions it was not, as in Europe, where the post left vacant by the death of a priest, is quickly filled by another, he replied, that he was glad to end his days among them, because it was God's most holy will.

On the 24th of January Fr. de Courby arrived. Fr. Rappagliosi was then in full possession of his senses, made his confession and received holy Communion. After Communion he again lost the use of his senses, and with the exception of a few lucid moments remained in this state until death. During these short intervals of consciousness he would call the children around his bed and make them pray. As long as Fr. Rappagliosi was ill, Mr. Weekly, in order not to be a source of annoyance to the sick man, lived in a tent hard by. When the Father heard of it, he thanked Mr. Weekly very much for his great kindness. Meanwhile Mr. Brooks attended the missionary with the utmost care, as if he had been his own son. On the 4th of February Fr. de Courby gave Fr. Rappagliosi Extreme Unction, and then left him, having been called away by pressing duties. After his departure Fr. Rappagliosi sank rapidly. Those who attended him, thinking his end was near, summoned around his bed a great number of Miticces, who, falling on their knees, prayed most fervently for his happy passage to eternity. Thus amidst the prayers and tears of these good Christians, Fr. Rappagliosi gave up his soul to his Creator, on the 7th of February at 7.30 o'clock P. M.

Fr. Rappagliosi's remains were placed in a metal coffin, and brought to Benton. Fr. Imoda arrived the same day, and on the following morning he said a Mass of Requiem, at which many Catholics assisted. The corpse was then conveyed to the mission of St. Peter where another Mass was said, and thence to Helena. At Helena many Catholics of the city went out with hearse and carriages to meet the stage-coach thinking that it would bring the body. But it came by wagon, and arrived much later. After High Mass on Sunday, the 17th, it was carried in procession through the church, and after the last rites had been performed over it, and an appropriate funeral address delivered, it was laid to rest in the vault under the sacristy.

Fr. Rappagliosi sleeps in the peace of the Lord, and his memory is held in benediction. Protestants as well as Catholics speak of him as of an apostle and saint. The poor Indians, who always found in him a true friend, a kind benefactor and a tender father, especially grieved over his death. On hearing of it, they were inconsolable and prayed with many tears for his soul. At the missions of St. Mary and St. Ignatius, solemn Mass was sung, at which many went to Communion. The Coeur d'Alènes, who knew the Father only by report, received the news of his death with mourning, and the chief of their tribe offered the superior of that mission money for celebrating a solemn Mass of Requiem. The superior refused the money, but celebrated the Mass, at which the Indians sang and many communicated. Some of the Flat-heads and Pend'oreilles, in passing through Helena, asked to see the grave of the Father, and when at the place, prayed on their knees most devoutly. God seems to have required the life of the Father as a pledge for the success of the mission. His end is worthy of a true son of the Society, for he fell with honor on the field of his labors.—R. I. P.

FATHER JOSEPH LOUIS DUVERNEY.

Fr. Joseph Louis Duverney was born in Switzerland on the 30th of December, 1806, and entered the Society on the 8th of October, 1825. Twenty-two years later, towards the end of 1847, he left Europe for America, just when the revolution had commenced that work of ravage and persecution, of which we do not yet see the beginning of the end. The Swiss revolutionists, followed afterwards by those of other countries, started by proscribing the Jesuits, robbed them of their property and vexed them in other ways. Thus, a few months after Fr. Durverney had arrived in America, he was followed by several of his companions of the Swiss province, who came to seek shelter in the States.

Little is known to me of Fr. Duverney's life in Europe except that he taught rhetoric with applause, and that after he had finished his studies he was applied to the teaching of the sacred sciences, especially Holy Scripture. Mgr. Mermillod, the present bishop of Geneva, was one of his pupils. If we except the last few years, which were spent in retirement, and a short time employed in the ministry at St. Joseph's Church, Philadelphia, we may say, that his professorship of theology, and sacred literature extended from his ordination until the end of his life, to the great satisfaction of all who had the good fortune to be his scholars. On account of the depth and clearness of his mind he was much devoted to St. Thomas, and was also a great admirer of Cardinal Bellarmine, whom he considered a man chosen by Divine Providence for the calamitous times in which he lived and for succeeding times, too. But his author of predilection was St. Augustine, whose works he had read over and over again and transfused, so to say, into his own blood. He was so fond of them that he could not bear to

hear of the least divergence from the teaching of the holy doctor, whom he was accustomed to call *The Master.*

In the year 1847, the congregation of Procurators was held in Rome, and Fr. Thomas Mulledy was the Procurator for the Province of Maryland. Towards the second part of the same year, Rev. Fr. John Roothaan had appointed Fr. Ignatius Brocard, who was then in Italy, to govern the Province of Maryland. Fr. Brocard, a fellow-countryman of Fr. Duverney, had been Provincial of the Swiss Province, and after the term of his administration he was called to Italy, and appointed Rector in one of the colleges of the Romagna, where he was much esteemed and beloved. Soon after his new appointment for Maryland, he went to Rome to confer with Fr. General, and, shortly after, started for France. There he met Fr. Duverney and Fr. Bague, who were to go with him to Georgetown. After a few days they sailed for America. But they had not yet crossed one third of the Atlantic, when they had to go back to France. The vessel was found to be leaking so badly, as to render perilous any attempt to reach the American shores. Having returned to Havre, they were obliged to wait there for the departure of another vessel. In this Fr. T. Mulledy, returning from the congregation, had secured a place for himself. The company of Fr. Mulledy was of great service to them; and this good Father, who was always very cheerful, made their sea voyage very agreeable to them.

Immediately after his arrival at Georgetown, Fr. Duverney was appointed to teach theology to eight or ten Scholastics, among whom was our lamented Fr. Angelo Paresce.

Two or three years later he was sent to St. Joseph's, as said above; but soon afterwards he returned to his former office. Later on he was sent to Fordham in the same capacity, and then returned once more to Georgetown, there to remain until a common scholasticate was provisionally opened in the building of the present Boston College, in the year 1860. But on account of the civil war which was then

desolating the country, and for other reasons, the common scholasticate had to be dissolved, waiting for a better time to open it again in a locality permanently destined for this purpose. Meanwhile Fr. Duverney returned to Georgetown with the other professors and the scholastics of the Province of Maryland. As soon as the war was over, Fr. A. Paresce, then Provincial, took the first steps towards building a house for a scholasticate, much encouraged by Rev. Fr. General and by the desire of many others, especially our scholastics. The efforts and labors of good Fr. Paresce were crowned with success, and on the 21st of Sept., 1869, the Woodstock Scholasticate was opened and Fr. Duverney was one of the professors. His class was that of Hebrew. But his constitution enfeebled by age and labor did not allow him to continue much longer in his office. He returned to Georgetown and afterwards passed to the Novitiate at Frederick, where he spent his last years. There he devoted a part of his time to the literary instruction of the novices, an office which pleased him exceedingly. He was much attached to his young pupils in whose progress he took the greatest interest. There is no need to add that his pupils were likewise very much attached to him. In an interview, which Fr. Duverney had with the Father superior of the Novitiate, on his death bed, shortly before he died, he recommended him in a particular manner to take care of his young men, of whom he spoke words full of kindness. He died in full possession of his mental faculties, after having received all the Sacraments, with that disposition which was to be expected after a long religious and edifying life.

Fr. Duverney possessed an uncommon store of knowledge both in literature and the sacred sciences. He was a great reader, and because of his remarkable gift of memory, he was never applied to for information in vain. The same excellent memory assisted him in becoming acquainted with various languages both ancient and modern. Besides French, his native tongue, he could speak fluently and well

German and English, and he knew enough of Spanish and Italian to be able to hear confessions in these languages. Having been professor for a number of years of the Hebrew language, he was conversant with it, as well as with the Latin and Greek tongues. For the latter of these languages he had a particular attraction, and he was deservedly considered an excellent Hellenist. His modesty was equal to his ability and his conversation was no less agreeable than instructive.

The writer of this short memorandum remembers with pleasure the many hours he has passed conversing with dear Fr. Duverney during a long period of years, and professes himself indebted to him for much information which this protracted intercourse procured him. Would to God that the many examples of his edifying soul had proved equally beneficial to him, especially his modesty. He never spoke of himself or made the least allusion to what he knew or what he could do. In fact he considered what he could do and did as of little value and not worth being preserved. His modesty was the result of a maxim deeply rooted in his heart i. e. the main and even the sole obstacle to grace, is pride.

He was very zealous for the exact observance of the Institute, every violation of which he regarded as disastrous. Let his good soul rest in peace, and God grant that we may be reunited in a better life never to be separated again.

FATHER CAMILLUS VICINANZA.

Father Camillus Vicinanza, departed this life Dec. 30th, 1878. He was born in Naples, Italy, July 23d, 1814. After a youth spent in pious preparation for the ecclesiastical state, and a course of studies concluding with philosophy and made with distinguished success, he entered the Society of Jesus, July 25th, 1832; commenced his theological studies in 1841; came to America in 1845; was ordained priest in 1846; and on account of his extraordinary virtue and learning, was made a professed Father, Aug. 15th, 1851.

He was employed in teaching philosophy and in other important duties in Georgetown, D. C., Frederick Md., Alexandria Va. and Baltimore till 1853; when he was stationed at St. Thomas' Manor, Charles Co., Md. Active, energetic, untiring, he performed the various duties of the sacred ministry till 1872; when he was transferred to Leonardtown, St. Mary's Co., Md., and here he continued his apostolic labors till a few weeks before his death.

Fr. Vicinanza resided for nearly nineteen years in Charles county, Md., and seven in St. Mary's county. He was pastor of all the churches attached to St. Thomas' Residence at various times. After the death of Frs. Barber and Woodly, and the removal of Fr. Barrister on account of ill health, he became superior of the mission. During this time, whilst the financial condition of the house, was very much depressed, on account of the war and other causes, he was compelled to make various improvements and repairs on the main and out-buildings, which had been hardly completed, when a fire destroyed most of what he had done. And then to this serious disaster, in the following year, the 29th of Dec., 1866, was added the burning of the church and residence. Nothing was saved except the vestments.

Fr. Vicinanza had incessantly importuned the Rev. Fr. Provincial from the moment he had been burdened by the care of the temporal affairs, to be relieved. His great humility and his love of spiritual recollection prompted him alike to urge the petition, now that a new source of distraction was thus forced upon him. His wish was granted, and he thenceforward attended the missions of Newport, Pomfret and Cornwallis Neck, until his removal to St. Mary's county. This was caused by his increasing age and infirmities. He was greatly attached to the place, where he had labored so long. It was then a severe trial of obedience that took him away, and none felt it more keenly than the fellow missioner, whom he left behind to struggle on, amidst the privations of an impoverished people, and the expenses of repairing the ruins of the fire. It was like taking away the best, the most experienced officer in the very crisis of the battle. He had become old on the missionary field of Charles. Every one he met was his friend, every face was familiar, every turn on the road was mapped out on his mind. The other Father accompanied him to Leonardtown as a slight token of the affection which was due to one who labored so long and so earnestly for the spiritual and temporal welfare of St. Thomas' mission.

Fr. Vicinanza was an example of spirituality; wherever he went, he carried with him a copy of Baxter's meditations, and he invariably made his hour of meditation before he left the house where he had lodged for the night. At home he was like a hermit of the desert, being most punctual and regular at all the duties of a regular community, having his hours to visit our Lord in the Blessed Sacrament and other self-imposed devotions.

During the long years of his missionary life, he was necessitated to say the late Mass, preach, attend to the instruction of the children, hear confessions and administer the other Sacraments every Sunday. He usually left St. Thomas' residence on Friday afternoon, returning only on

Monday or Tuesday. Obliged to live in the midst of seculars, eating at their table, becoming one of their family, no one could ever repeat a hasty or thoughtless word as coming from his mouth. He was kind, but reserved with that dignity which becomes a priest of God, and the pastor of his people. He was an utter stranger to unmeaning compliments, and held in horror frivolous jokes as destructive of all religious recollection and sacerdotal edification. In the Lenten season his whole time was employed in giving stations from house to house, affording no one a pretext for neglecting the paschal duty. He manifested a surprising and untiring energy in collecting funds for the Propagation of the Faith and the Holy Childhood, and I venture to say, that no priest in the United States, however favorably he might be located, did more than he for these twofold objects.

Fr. Vicinanza was a model Jesuit, a man of tender piety, profound humility, burning zeal and life-long mortification. In Charles and St. Mary's counties, his name will long be held in benediction by those who were the witnesses of the heroic virtues, which he endeavored in vain to conceal. His charity, gentleness, meekness, child-like simplicity, and, above all, his seraphic ardor whenever he offered the Holy Sacrifice, will continue in the future, as they have been in the past, subjects of admiration and praise for his devoted flock. May they remember in prayer the soul of their father, friend and benefactor, especially when they meet in the chapels and kneel at the altars, where he served them so long and so well.—R. I. P.

APPENDIX.

1—EXTRACTS FROM FOREIGN LETTERS.

Some interesting information concerning the new mission of Mangalore, will be found in the two letters, which we take from the German "Catholic Missions," published by our Fathers of the German Province; and in the extracts from the first pastoral of Fr. Pagani, the pro-vicar apostolic, which he very kindly sent to us.

"In order to bring down the blessing of heaven on this important enterprise," writes Fr. O. Ehrle, to his brother, "we visited the tomb of St. Fr. Xavier in Goa, at the time when his precious body was exposed for the veneration of the faithful. Leaving Bombay on the steamer Alabama, we arrived at New-Goa in twenty-four hours, from which place it took us two hours to get to Old-Goa. My first visit was to the professed house of Bom Jesus, to which I found my way by following the crowd of pilgrims. The relics were exposed in a glass case, in the middle of the church, and were so placed that the whole body could be seen and the feet kissed by the numerous pilgrims. After our visit, His Grace the Archbishop of Goa showed us the several churches of the city, and in the evening returned to the professed house, to close the relics for the night. We passed the night at St. Monica, a large Augustinian monastery, which serves as a hotel for pilgrims. The following morning, I celebrated Mass at the tomb of the saint, and spent the rest of the day in visiting the wonderful ruins of the churches of the Carmelites, Dominicans etc. In the evening we embarked on the mail boat for the south, and after thirty-six hours reached Mangalore. We were received at landing with a salute of cannon by a great concourse of

Christians under the direction of two Carmelites Frs. Victor and Irenæus, who conducted us to a richly prepared hall, where an address of welcome was read, to which the new pro-vicar replied. After the reception, we went to the Cathedral, near Jepoo, the residence of the bishop and the seminarians ; the latter formerly numbered twenty-five. For want of priests and means the seminary had been closed for some months, but we will open it again in a few days, as we have received a promise of attendance from eight former seminarians. When more of the Fathers understand English, we will open high school, to prepare young men for the English University and for high stations. At present one hundred Catholic scholars attend the government schools.

In this place the Swiss Protestant Missionaries from Basle have a high school; they possess a bookstore with printing press, but these advantages do not bring them any converts. Our Christians rejoiced exceedingly, at the great fear of the missionaries for the Jesuits ; for, they warned the people, to keep away from the Jesuits as they would from the devil, and to avoid them, especially, in the streets. This warning, however, had no other result, than to bring new ridicule on the preachers."

To this letter of Father O. Ehrle we add one from Father Mutti, dated January 12th, 1879, and written to a benefactress of the mission.—"On our arrival here, the general aspect of poverty almost caused us to lose hope, but your kind letter shows us that Divine Providence does not forget to send us help. The poor Carmelite Fathers were sadly calumniated, because it was beyond their power to meet all the expectations of the people. Unable to support their seminarians, they were obliged to close the seminary, and last month their necessities became so urgent, that they were compelled to sell even the sacred vessels. From this you may judge of our extreme poverty; for the mission does not possess any income, and the donations of St. Xavier's Society and of the Holy

Childhood do not suffice, to pay half the expenses of our various institutions. But the people expect us to do even more, and hence on our arrival they welcomed us as angels from Heaven; more than fifteen thousand persons were present at the landing place. They expect us to build schools and colleges; but for this we have not the means. Hence we ask relief from all quarters; money, sacred vessels and vestments for the service, and such like things will be gratefully accepted.. Among the two millions of souls, there are only fifty-four thousand Catholics.—What a glorious field for the zeal of missionaries! Ask of St. Francis to grant us some of his apostolic spirit, that this part of the vineyard of the Lord may flourish and bring forth spiritual fruits in abundance."

From the Pastoral of Fr. Pagani.

The wishes of the Holy See, which the Society of Jesus always looks upon as commands, have prevailed upon the General of that Society to undertake the spiritual charge of this apostolic vicariate of Mangalore. We know full well, how very difficult in the execution and how embarrassing those commands have proved to the superiors of the Society. A large number of its missionaries already work in the different quarters of the globe, and the cry from the wide realms of Asia, from America, from Africa, from Australia, even from the furthermost limits of Europe itself, is constantly heard, that more missionaries are wanted, both to supply the place of those that have fallen victims to their zeal and to enlarge the field of their operations.

Again the superiors were loath to take upon themselves the cultivation of a missionary field which the venerable Order of Carmel for a long succession of years, in times of troubles and difficulties, and when other laborers were wanting, had worked with noble self-sacrifice, zeal and prudence. It was then natural that they drew back, and for long months again and again entreated the Sovereign Pontiff, Pope Pius IX, of ever glorious memory, for the reasons specified, to

allow the Society to decline the proffered mission. But their petitions proved unavailing, and with that reverence and submission to the Holy See, which the Society fosters and cherishes even by special rule, they then submitted to the declared wish of him, in whose will we cannot fail to acknowledge the will of God Himself. However weak we are, however difficult under present circumstances the task may be, which we are bid to undertake, yet mindful of the encouraging words of the Apostle: "I can do all things in Him who strengtheneth me," we bow to that sacred will, and come to you as the messengers of God, sent to you by that authority which alone has the right to send missionaries to preach the Gospel of God in the name of God. We have not come among you of our own choice, we are not those, of whom the Holy Spirit complains: "The Prophets prophesy falsely in my name: I sent them not, neither have I commanded them, nor have I spoken to them: they prophesy unto you a lying vision and damnation and the seduction of their own heart." We come to you in the name of the Lord, to preach to you and to foster among you the faith of almost nineteen centuries, sealed by the blood that flowed from the Sacred Heart of Jesus, and preached to your fathers by the glorious St. Francis Xavier, whose unworthy brethren we are. It is indeed a great consolation to us to be allowed to continue the work which he commenced in these parts, and, treading in his footsteps, to revisit the spots, the villages, hallowed by his presence; to preach the faith to the spiritual children of St. Francis Xavier by the instrumentality of children of that same Society, whose pillar and brilliant crown he was. * * * *

We are glad to see schools already existing in different localities of the vicariate, notably in Mangalore, Cananore and Calicut, established and supported by several of the Reverend members of the venerable Carmelite Order, and by the zealous Christian Brothers, and some by the zeal of the laity. These should be fostered, others established, and all brought to that perfection, which our school-going age

seems to require. In the execution of these our endeavors, we must of course look to you, beloved brethren, for help and counsel. To realize all our hopes, it may take years yet. You are aware, beloved brethren, that all great things sprang from small beginnings, must be made to rest on a solid basis; the more carefully, and let me add, the more slowly the work of laying the foundation is carried on, the safer and the more economical will the upper structure be found at the end. This too is the principle we shall be guided by, in taking in hand our educational work. Look to Bombay with its magnificent schools and convents, deservedly the pride of the Catholics of that vicariate and the admiration of Protestants and Pagans alike. Bombay, as you may know is the great emporium of trade of Western India, populous and wealthy. The Government of that Presidency met the private efforts of the Catholics with unwonted liberality in granting sites for building, in furnishing large pecuniary help to erect those admirable piles at the capital of the Presidency, and the capitals of the provinces. The Chaplains, doing duty with the troops, contributed largely to the building funds, the laity too were not behindhand in generosity at the repeated calls of the ecclesiastical superiors. And yet it took Bombay full twenty years to raise its educational system to present perfection. We are then not to lose courage, if our progress in this line gets along at a slow pace, provided always that it does not stand still, nor retrogress. Here too we must recall to mind the words of Scripture: In your patience you will save your souls. We certainly have not many of the advantages which Bombay enjoyed; but I think, we will commence our onward course at a starting point higher than that at which Bombay commenced. Our vicariate possesses already several Catholic schools, which in their own way, do an immense good; Bombay in 1858, had no English school whatever save one, which the superiors had just then succeeded in rescuing from ruin. We are happy to see the

pious and zealous Christian Brothers in our vicariate, working hard and steadily and successfully in the field of divine glory. Bombay had then nothing of the sort. The Catholic population of the vicariate of Bombay is smaller than ours, and they are not blessed with riches. Ours is by one-third, almost one-half, more numerous. Beloved brethren, let us but have that unity among ourselves, which sinks private quarrels, and views, and wishes in the general impulse for the good end; let us but have that Christian faith by which we see in our ecclesiastical superiors the natural guides set over us by God, and to whom we religiously must submit, that same generosity for which some congregations of the Bombay vicariate are renowned, and we shall have the happiness in far less time than we at first thought, to see our wishes realized. Let us all be animated with that faith, of which we have spoken above, and though difficulties should lie in our way mountains-high, faith will overcome those mountains. May our Lord Jesus Christ grant you always that lively faith which worketh by charity and grace abundant to walk always with circumspection and edification in the way of truth, preserving inviolate from all stains the virginity of your faith.

Tarnopol (*Austria*), *March 2d, 1879.*

Rev. Fr., P. C.—"For some years we have had but a small number of students at our college in Tarnopol. No doubt, your Reverence is fully aware of the reasons of this fact. Before the year 1848, we had three colleges, all in a flourishing condition in Galicia; and here, besides the present college for the children of the nobility, the State high school. When we returned in the year 1856, we no longer directed the course in this latter institution, nor had we our two other colleges of Leopol and Sandec. Besides, we have no houses in the portion of Poland subject to Prussia and Russia, but only in Galicia, which is under the dominion of Austria. Hence the difficulty of procuring

students from any other quarter than from Galicia. You know full well how Russia tyrannizes over the Polish families, forbidding them to educate their children, outside of the empire.

"But, though this state of affairs is very disheartening, matters are beginning to brighten a little, and I am happy to be able to tell your Reverence that the number of our students has gone on increasing; perhaps, there will be an additional increase after Easter. Alas! if the iron gates of Russia would only open, we would have crowds of children coming forth to us. If your Reverence only knew the difficulties which hinder the youth of that country from coming to us! One crossed the frontier, carried in a sack upon the shoulders of a peasant. Another, a very little fellow, was hidden by his mother under her cloak, and the good lady, offering some pretext for not descending from the carriage at the frontier, when stopped by the officials, brought us her little treasure in safety."

VARIA.

China — The *Ministeria Spiritualia* of the mission of Kiang-nan, from July 1877, to July 1878, were as follows:

Baptisms of adults	839
Baptisms of children of Christian parents	3,797
Baptisms of children of infidel parents	16,844
Children nursed	6,093
Confirmations	2,295
Confessions during missions	61,884
Communions during missions	54,320
Confessions of devotion	207,786
Communions of devotion	246,995
Extreme Unctions	1,660

Marriages	633
Marriages made valid	16
Sermons	6,822
Catechisms	9,962

Colorado—To the three Residences which the Neapolitan Province already has in Colorado, a fourth one is very likely to be added next September at Denver, the capital of the State and a very thriving town.

France—In opposition to M. Ferry's Educational Bill, by which Religious Orders would be excluded from teaching, bishops, priests and laymen alike have raised their voice. In their protestations and addresses, our Society is particularly alluded to, as it is also the main object of attack. We are glad to be able to insert the following passage from an address delivered by M. Chesnelong at a convention of Catholic laymen held in Paris, April 15–19. We take it from the N. Y. *Freeman's Journal* of May the 10th :—

"But why should I go to the past? Have we not seen, rising up here among ourselves, during the last quarter of a century, a new generation which is the living apologist of the masters that created it? You have seen it whenever the Christian activity of our age displays itself, taking the lead in devotion to every cause that the noblest hearts can be inspired to. You have seen it upon the fields of Castelfidardo, and Mentana, of Patay and the plains of Avron, showing that all kinds of courage are kindred, and that a love of country is kindled at the same altar as love for God and for His Church. (Applause.) Who formed this generation? Who inspired these souls? Who fashioned these hearts, so Christian and so patriotically intrepid? To mention only one of the schools that have contributed to this work: The school of St. Geneviève supplied down to 1870, 2,283 pupils to our military schools; 1,093 of these took part in the late war; 86 fell upon the field of battle; and

184 were decorated. (Great applause.) All honor then, gentlemen, to the Religious Communities which, under the protection of the law of 1850, have blessed France with institutions of secondary education which gave birth to this believing and valiant generation, and which is a consolation to the Church and a hope to our country."

Besides, graduates of several of our colleges have taken in hand the defence of the rights of their former teachers: sending their united petitions to the Senate and the Chamber of Deputies in their behalf. Moreover, the fathers of the students of our college at Lille have addressed a petition of like import to the French Legislature, claiming as their unquestionable right to have their sons taught by men, eminently competent, in their opinion, to give the desired instruction and education. The education of the child, they wisely argue, belongs to the parents, not to the State; and this would be a right in name only, were the State to exclude from the office of teaching, a large body of French citizens. They next speak of the entire satisfaction the Fathers of the Society had given them, in making of the young men entrusted to their care, true Frenchmen as well as true Christians.

Japan— Some newspapers spread the report that the Holy Father had given the mission of Japan to one whom they styled "The Provincial of Lombardy." This piece of news was by many taken to be true. The fact is what our readers know already, namely, that the mission of Mangalore was entrusted by our V. Rev. Fr. General to the Province of Venice, of which Lombardy forms a part.

Kansas—On the 3d of Feb. 1879, St. Mary's College was entirely destroyed by fire. At about 12.15 P. M., while the community were at dinner, the people on the streets, noticing considerable smoke issuing from the roof of the college, raised the cry of fire, and rushed towards the building. The

fire had broken out just under the roof; and owing to the dense smoke, it was impossible to reach the upper story. The only thing to be done was to save as much of the furniture as possible. Accordingly, to this every effort was directed. Each story in succession was cleared of bedclothes, books, desks, etc., and then a line was formed and buckets of water passed up to stop, or at least check, the progress of the fire. The third floor was covered with blankets, sprinkled with plenty of salt and then well soaked with water; this succeeded so well that the fire received a sensible check. A dispatch had been sent to Topeka for a fire engine, and all hearts leaped for joy, when at 3.15 o'clock the train came in sight. In about half an hour more the engine was at work and hopes of saving the remainder of the building were raised, but were soon blasted by the giving out of the supply of water. Nothing remains of our noble institution but bare walls. The college was built eight years ago at an expense of $70,000. It was five stories high, thoroughly furnished, and, at the time of the fire, attended by ninety-eight boarders. The Fathers and students are at present domiciled in the building generously vacated by the Ladies of the Sacred Heart., where classes were resumed almost immediately, and things are already in their normal condition.

On April 11th, a second fire occurred by which the stable containing all the horses and mules, was destroyed. The fire was discovered about a quarter past 11 o'clock at night by some students who noticed the glare on the dormitory windows. The alarm was immediately given but the fire had already made such headway that it was impossible to enter the building; a few stalls were broken open, but only one colt was saved. The remainder of the stock, consisting of twenty-three horses and mules perished. All the valuable property of the college, except this barn, was insured. The entire loss therefore of the barn and its contents, amounting to about $5,000, will fall upon the Fathers. The fire seems to have been the work of an incendiary.

Missouri—The Golden Jubilee or fiftieth anniversary of the foundation of the St. Louis University will be celebrated on the 24th of June of the present year. The Holy Father, Pope Leo XIII, has sent his blessing to those connected with the University. — Fr. Hill has prepared a history of the rise and progress of the Institution, which is said to contain also an account of the foundation of the Missouri Province.

To add solemnity to the occasion, the graduates of the University who have not yet taken out their degree of A. M., have been invited to apply for the same, and to be present at the celebration, as also at the annual commencement on the day following, June 25th, to receive their degrees.

Spain — Towards the end of February, a mission was given at Barcelona by fourteen Fathers, from the Provinces of Aragon and Castile. The mission was given simultaneously in seven large churches. Our Lord was pleased to bless their labors abundantly. More than fifty thousand persons received Holy Communion. These missions were immediately followed by seven others, in smaller churches of the city, during which there were more than twenty-two thousand communicants.

D. O. M.